

### "I had Not the Heart"

Christian Guardian.

This was the excuse offered by a junior employee for not exposing to the manager the wrong conduct of a senior in the office. This is an actual case explained to us a few days ago by the trusted manager of great financial interests. The confidential clerk and senior employee was making personal use of the company's money, and covering up the matter by delaying entries, and by other deceptions. This became known to the manager after several cases of misappropriation had occurred, and the confidential clerk was clearly convicted of theft and deception. One of the younger clerks knew of these transactions, and, when asked by the manager why he had not informed, he replied, "I had not the heart; I thought he would restore the money." The first of these phrases was repeated several times, with the evident intention of showing strong human sympathy toward the transgressor, until the manager became convinced that the young man was turning a weakness into a virtue. Then he turned the phrase so as to drive home a moral lesson thus: "You had not the heart to expose your friend's wrong doing; you had not the heart to rebuke the wrong; you had not the heart to insist on righteousness; you had not the heart to honor your own conscience; you had not the heart to serve the interests of the company. Such a weak heart in such a serious crisis is not commendable sympathy, but condemnable cowardice."

Here is a lesson for young men and young women.

### Knowing and Loving Christ

We are so constituted, in the relations existing between our intellectual and emotional nature, that no object can impress and excite the latter, except as it shall be apprehended and presented to the former. This principle is as true in respect to the person whom we call Christ as it is in respect to any other person. He cannot dwell in our hearts as the object of affection, until he first dwells in our understanding as the object of thought. We must, in order to love him, know him and become acquainted with him. This knowledge we cannot gain by the direct action of our bodily senses. We can neither see him nor hear him, as did Peter and James and John, and others who saw and heard him when he was in the flesh and on earth; and hence we cannot know him in this way. He is now personally in Heaven, and our carnal senses cannot reach him in that world.

And yet it by no means follows that we may not have such knowledge of Christ as will lay the most ample foundation for loving and trusting him with all our hearts. We never saw George Washington, and never heard him speak, and yet the history of Washington in what he was and did when on earth is familiar to millions, and has awakened in their bosoms sentiments of the most

affectionate esteem for the man. Assuming the correctness of the history, and seeing him in the history, we pay the tribute of admiration and love to that great and good man. We know him as really as if we had been personally acquainted with him when living. Precisely so is it with Jesus Christ, the Son of Man, the Son of God, and the Savior of sinners. God, in his providence, and by inspiration, has given us a history of this Christ, not only in the facts of his earthly life, but also in the doctrines which explain these facts. The whole New Testament is, in effect, a divine treatise upon the person and work of Christ, telling us who he is, what he did, said and suffered in the days of his flesh, for what he came into this world, whither he went when he left the world, and what he is and is now doing in the heavenly world. This Testament gives to us, while here in earthly bodies, a full view of the Bible Christ. We may know him as really as the apostles did, and, knowing him, may love him as really as they did. The fact that he is now invisible to us does not exclude such knowledge or such love. Our senses do not by any means fix the boundaries of our knowledge or our love.

The one condition of knowing Christ, and thus seeing the reasons for loving him, is that we should devoutly and believingly accept and study the record which God has been pleased to give of his Son. This condition each man must supply for himself. Nobody can do it for him; and nobody can do the whole of it in a single day. There is an important sense in which it is the work of one's lifetime, never entirely completed until he lays down his body in the sleep of death. There is not a man on the earth to whom Peter's direction is inapplicable: "But grow in grace, and in the *knowledge* of our Lord and Savior Jesus Christ." The time never comes in this world when we have so perfected our knowledge of Christ that we can safely discontinue the study of him as revealed in the Word of God. The more we study him as thus revealed, the more we shall see to study, and the more reasons we shall see for loving him. The theme will always be new and always fresh. Repetition will never make it tiresome. The affections of the heart will glow with increasing fervor as the knowledge of Christ increases. The Bible Christ is no common object to think of, and no common object to study. One cannot exhaust him at a single reading of the Bible, or in a single meditation upon him. The story of his life, as told in the gospel narrative, grows upon us most marvelously as we apply our understanding to it. We soon find that this narrative, in plain and simple language, is dealing with the greatest wonder of history. So, too, the doctrine of Christ, as expounded by the apostles, grows upon our thoughts as we explore it. No one ever comes to the point when he wants to say to himself: "I have finished the whole Biblical Christ. I have exhausted him as a theme of thought. There is nothing more in him for

me to look at or to study." No; the student of Christ never says this to himself. He has a far different impression.

The great difficulty with most Christians in respect to their Saviour is that they know him far too little as the Bible reveals him, not because they have no power thus to know him, but simply for the want of proper study. They can pronounce his name, and call him their Saviour, yet they have very inadequate ideas of what these terms mean. They somehow do not find time to study this Christ, or think much about him. Their knowledge of him is only in the most general form. With the facts of his life, with his sayings, and with him as an historic person, they are not at all familiar. Put them to the task of telling the story of Christ, and they would make very sad work of it. Too many ministers of the Gospel are in the same position, they are not at all familiar. Put them to the task of telling the story of Christ, and they would make very sad work of it. Too many ministers of the Gospel are in the same predicament. They do not know the Christ they preach with the minuteness and fulness with which they ought to know him, and might know him; and this is the reason why he appears so imperfectly in their sermons.

What do godless, graceless and impenitent men know of this Christ? Almost nothing at all. They seldom read the Bible; they have no taste for it; and if they do read it, their manner of reading is not such as to fix definite and distinct ideas in their minds. Is it any wonder that, with such mental habits, Christ should have no place in the affections of their hearts? Not at all. The great want of this careless, sinning, sin-cursed world is that spiritual knowledge of Christ that will make him the central orb of thought and thereby draw human hearts to him with an efficacy and power that will change those hearts, and fit them for the employments and joys of the heavenly life.

### A Bible Scholar in the Kitchen

Exchange.

I know of one dear woman who had only a common-school education, and a very common one at that, she used, in her humility, to say, who yet became so choice a Bible scholar that in her church and Sabbath school it grew to be a habit with the people to defer to her opinion, and those who had had abundant opportunity for study learned to mark their own opinion with an interrogation when it differed from hers. To one who questioned her as to how it was possible in her narrowed and wonderfully busy life to give the amount of study and thought that she evidently did to Bible themes, she made answer:

"Why, you see, I had a great deal of time to myself. After the children are started to school I am alone all day. And I know that at six o'clock there will be eleven hungry people who will look to me for a good dinner; so, of course, I have to spend a good deal of my time in the kitchen. Years ago,